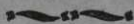


THIRTIETH ANNUAL
REPORT
OF THE
HAWAIIAN HISTORICAL
SOCIETY

FOR THE YEAR 1921

WITH PAPERS READ AT THE ANNUAL
MEETING, JANUARY 1922



HONOLULU
PARADISE OF THE PACIFIC PRESS
1922

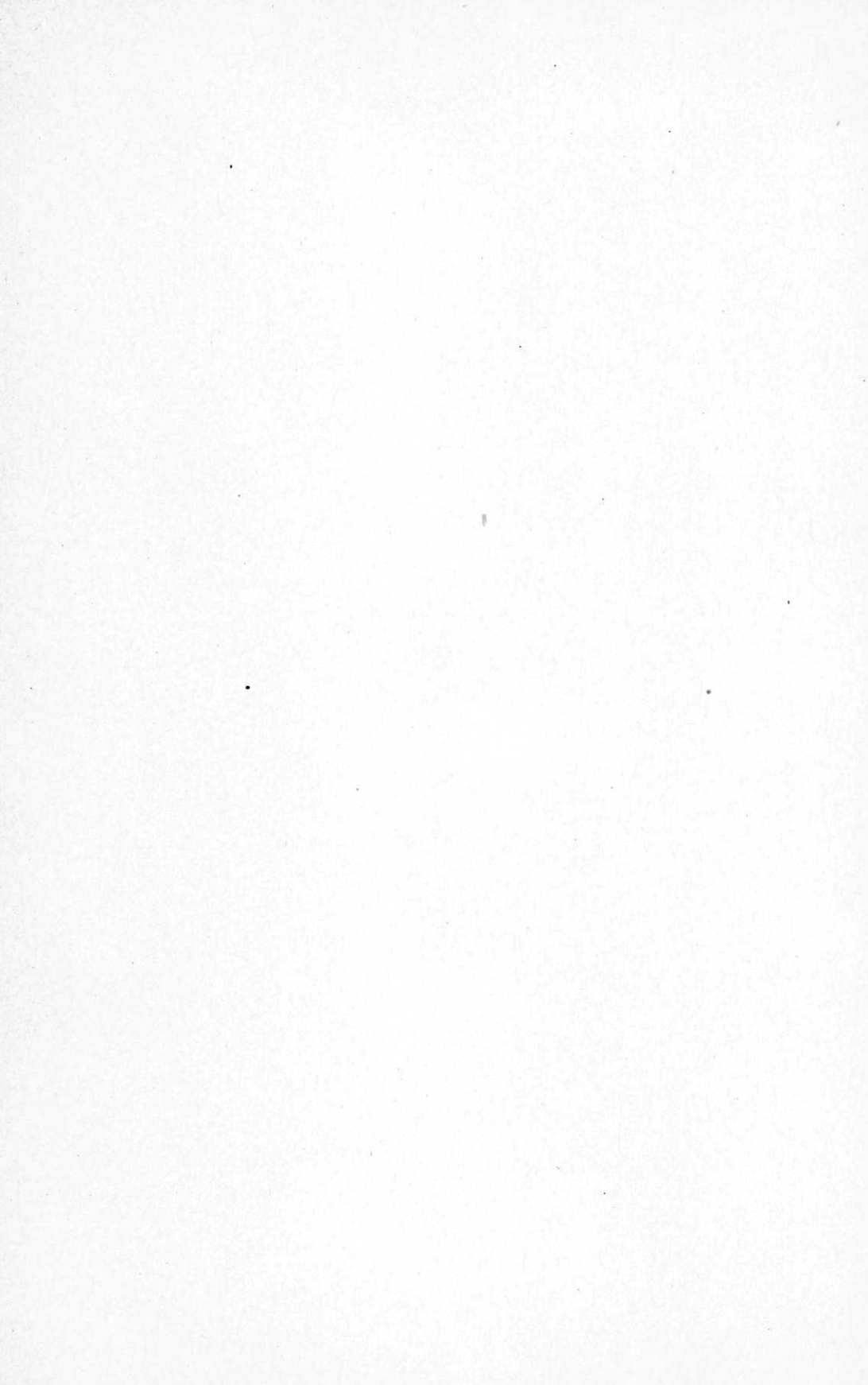
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HAWAIIAN HISTORICAL SOCIETY

OFFICERS FOR 1922

GEORGE R. CARTER.....PRESIDENT
J. S. EMERSON.....FIRST VICE-PRESIDENT
ALEX. LINDSAY, JR.....SECOND VICE-PRESIDENT
J. F. G. STOKES.....THIRD VICE-PRESIDENT
EDGAR HENRIQUES.....RECORDING SECRETARY
W. D. WESTERVELT.....CORRESPONDING SECRETARY
BRUCE CARTWRIGHT.....TREASURER
MISS E. I. ALLYN.....LIBRARIAN

Additional Members of Board of Managers

FRED WICHMAN ALEX. LINDSAY, Jr. G. P. WILDER

Trustee Library of Hawaii

W. D. WESTERVELT

STANDING COMMITTEES

1922

Library

FRED WICHMAN, Chairman

J. S. EMERSON

ALEXANDER LINDSAY, JR.

J. W. WALDRON

MISS ETHEL DAMON

Printing

W. D. WESTERVELT, Chairman

BRUCE CARTWRIGHT

EDGAR HENRIQUES

J. L. FLEMING

MISS E. I. ALLYN

Membership

GERRIT P. WILDER, Chairman

MRS. IRENE HOLLOWAY

B. L. MARX

MRS. ADA GARTLEY

A. F. COOKE

Genealogical

EDGAR HENRIQUES, Chairman

R. C. LYDECKER

MRS. A. P. TAYLOR

BRUCE CARTWRIGHT

WM. T. RAWLINS

Minutes of the Annual Meeting

The annual meeting of the Hawaiian Historical Society was held in its rooms at the Library of Hawaii, Tuesday, January 31st, 1922.

The meeting was called to order by Mr. W. D. Westervelt.

The minutes of the last meeting were read and approved.

The officers as reported by the Nominating Committee were unanimously elected.

Our new President, Mr. Geo. R. Carter, then took the chair.

Reports were read by the Librarian and Corresponding Secretary. Mr. Westervelt made a verbal report for the absent Treasurer, Miss Burbank.

Letters of thanks were ordered to be sent to Mr. Percival Merritt for his recent contributions and to Mr. Spencer Bickerton for his donation to the society of a letter from George Vancouver.

Mr. A. Frank Cooke read some very entertaining extracts from his father's diary on the childhood of Lot Kamehameha.

Dr. E. S. Handy of the Bishop Museum gave a very interesting account of, and some comparisons between the natives of Hawaii and the Marquesans.

W. D. Westervelt presented a paper on Kamehameha's method of government.

It was ordered that the papers be published.

EDGAR HENRIQUES, Secretary.

Report of the Treasurer

For the year ending December 31, 1921

RECEIPTS

Balance Cash in Bank of Hawaii, Jan. 1, 1921.....	\$	839.07
Cash from Miss Burbank, Treasurer.....		2.07
Interest on McBryde Bond \$2000 @ 5% (July 21)		50.00
Membership Dues and Initiation Fees.....		342.00
Sale of Reports and Papers.....		24.50
		<hr/>
		\$1,257.64

DISBURSEMENTS

Printing Cards, Adv. Pub. Co. 1/17/21....	\$	5.50		
Postage Stamps, Cash 2/9/21.....		1.00		
Thrum's Annual, Hawn. News, Cash 2/9/21		1.00		
Library of Hawaii, as per agr'm't, 3/15/21		100.00		
Hawaiian Traditions, Hawn. News, 5/5/21		1.00		
Printing Postals, Adv. Pub. Co., 7/6/21....		5.50		
Paradise of the Pacific 7/7/21				
500 Reports.....	\$	253.40		
500 Reprints.....		241.80	495.20	609.20
		<hr/>	<hr/>	<hr/>
Balance in Bank of Hawaii, Jan. 1, 1922.....	\$	648.44		
E. & O. E.				

SECURITIES

McBryde Bonds 5% at Bank of Hawaii.....	\$2000.00
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Report of the Librarian

MISS E. I. ALLYN

LADIES AND GENTLEMEN:

The past year has been full of obstacles to carrying out the desires and plans of the librarian, and for that reason my report must be one of promise rather than of performance.

We were disappointed several times in our effort to secure a cataloger for the brief time that our funds would allow. Meantime the fund has accumulated and the Treasurer of the Library of Hawaii reports \$217.73 on hand. I have made definite arrangement with Miss Green of the Library of Hawaii staff to give one-half of her time beginning February first to bring the current work to date, that is, cataloging the books received last year, and all new pamphlets and other unbound material. If possible, we shall start work on some of the older newspaper files.

No new books were bought this year, but a number of accessions by gift may be noted.

First, a slender volume, entitled "Tributes of Hawaiian Tradition" by Thos. G. Thrum. To quote from the foreword, "As a souvenir of notable scenes of Oahu, and historic traditions and myths connected therewith, these few tales are selected to meet the frequent call for the unvarnished stories of the early Hawaiian bards relating to these points of deep interest and lasting memory to all visitors." The Pali and Battle of Nuuanu, Kaliuwaa Falls and Kamapuaa, the Demigod, are the stories here reproduced.

"The Life of James Walker Austin" by his son Walter Austin, privately printed 1921, is a gift of the author. As Mr. Austin was very closely identified with the life of the Islands from 1857 to 1872, the record of these years especially is full of interest.

To Stephen W. Phillips, Salem, Mass., we are indebted for two volumes finely illustrated, listing the Hawaiian Portion of the Polynesian Collections in the Peabody Museum of Salem, Special Exhibition, August-November, 1920.

Another item of exceptional value is a pamphlet published in Boston by Samuel T. Armstrong in 1819, the title page of which reads as follows:

"A sermon delivered at Goshen (Conn.) at the ordination of the Rev. Messrs. Hiram Bingham and Asa Thurston, as missionaries to the Sandwich Islands, September 29, 1819, by Heman Humphrey, pastor of the Congregational Church in Pittsfield, Mass."

Included with this is "The Charge" by the Rev. David L. Perry; the "Right Hand of Fellowship" by the Rev. Noah Porter; and "Instructions from the Prudential Committee of the American Board of Commissioners for Foreign Missions to the Rev. Hiram Bingham and the Rev. Asa Thurston,—Messrs. Daniel Chamberlain, Thomas Holman, Samuel Whitney, Samuel Ruggles and Elisha Loomis,—John Honooore, Thomas Hopoo and William Tennooe,—Members of the Mission to the Sandwich Islands." This last is dated October 15, 1819.

This document was brought to us last summer by Mr. Percival Merriitt, a visitor from Boston, Mass., and a member of this Society.

A second edition of that most interesting record of "The Life and Times of Mrs. Lucy G. Thurston, Pioneer Missionary," the gift of Miss Ethel Damon, we are pleased to acknowledge at this time. To the original edition there have been added sixteen rare illustrations, and an introduction by Lorrin A. Thurston.

Miss Damon has also furnished the library with valuable duplicate numbers of the earlier years of "The Friend" and other publications.

The gains in membership for 1921 have brought the number up to 203, the largest membership for over twenty years.

Respectfully submitted,

EDNA I. ALLYN.

Report of Corresponding Secretary

W. D. WESTERVELT

Several very interesting events have occurred during the year 1921.

More requests than usual have come from mainland historical societies for copies of our annual reports. The fact that we have a society of our own is being recognized. Mr. Spencer Bickerton donates an original letter from Lord Sandwich to one of his captains, dated the fourteenth of May, 1746. This is to be placed in one of our glass cases.

Very interesting papers from New Zealand in the Journal of the Polynesian Historical Society and in the semi-occasional report of the Fiji Society have been received.

The death of Prince Ka-lani-a-na-ole, and the interesting ceremonies connected with the funeral belong properly to this new year. It is, however, proper to give mention to the wide spread recognition of the Prince's influence. He was modest and seldom referred to his close relation to the ancient Chiefs of Kauai, whose last royal representative was Kaumualii, who surrendered the rule of Kauai to Kamehameha I. One of the old Hawaiians created interest by having his head shaved in lines according to his own fancy as numbers would have done years ago. The process of hair cutting is easier now than it was then. In the long ago shark's teeth were bound on a stick after they had been rubbed to as sharp an edge as possible. Thus the Hawaiians found a knife especially useful in fighting. It was also a tool for cutting hair. The long locks of the victim were wound in a loose loop around the teeth, and the stick was pulled back and forth until the hair was cut. Bamboo knives were sometimes used. However, the easiest way to cut the hair was to burn it off.

The most important event of the year in the line of Polynesian Research has been the carrying out of a plan to send several expeditions into all parts of the Pacific South Seas. About the expedition to Fiji I have had a good report from Mr. Barker, editor of the Suva, Fiji, Times. The particular groups of islands under the especial care of our Historical Society President for 1921, Dr. Gregory, were the Tonga, Marquesas and Astral.

To different groups of these islands Messrs. E. W. Gifford, Wm. C. McKern, Edward S. Handy, John F. G. Stokes and Robert T. Aitken, Ethnologists; Ralph Linton, Archaeologist, and Forest Brown, Botanist, have been sent. The Bishop Museum probably will print reports from these explorers in the near future. Dr. Handy has given a verbal report of interesting experiences in the Gilbert Islands, before our society.

A Commission to be appointed by the Governor of the Territory to look into the prospects of securing a new history was authorized by the recent legislature. Ex-Governor George R. Carter, Prince Kuhio Kalanianaʻole and Prof. K. C. Leebriek were named commissioners. Mrs. A. P. Taylor was later named to take the place of the late prince.

We have a very acceptable offer of assistance from our fellow member in Salem, Massachusetts, Stephen W. Phillips, which we will take advantage of very soon. Mr. Phillips writes as follows:

Salem, Mass., June 20, 1921.

"I have just received and read with much interest the annual report of the Hawaiian Historical Society. I am today sending by insured parcel post a copy of the large paper edition of the Catalogue of the Hawaiian Collection at the Peabody Museum addressed "Hawaiian Historical Sociey, Library of Hawaii, Honolulu" for your library. I have already sent you a copy of the small paper edition but this large paper copy is much better printed and contains some additional plates. I think you will find it interesting to look over yourself as there are two plates of remarkable idols which we have in our Museum and a very interesting letter of Captain Cook's never before published.

"I own two very interesting original paintings of Honolulu by Midshipman Beechey who accompanied his brother the Admiral on his visit to the Islands. One is a very good view of the harbor and reef and the other I should say is a view across the Nuuanu Valley from somewhere near the center of the present city and the Alewa Heights in the distance showing extensive taro patches on the banks of the stream. They are very interesting pictures and have never been published. I have a plan of having cuts made of them of octavo size and perhaps I would furnish you enough copies with a page or two account of them if you should consider it a desirable thing to publish in your next year's report. I suppose you publish an edition of about two hundred and fifty, in which case my idea was to furnish you with two hundred and fifty cuts on paper a little larger than your report and send them with a brief account which could be read at the annual meeting. I do not at present agree to do this but I thought I would see how it struck you and if you will let me know I will tell you whether or not I will do it. I am going to have cuts made anyway and I think I should be rather glad to have them first appear in your publication."

Yours very truly,

STEPHEN W. PHILLIPS.

Extracts from Journal of Amos Star Cooke

1842 - 1845

BY A. FRANK COOKE

Kinau was the daughter of Kamehameha I. She married Kekuanaoa, a chief of high birth, good character and natural ability. He was Governor of Oahu and a Judge.

Kinau had four children, Princes *Moses*, adopted by the Governor of Kauai; *Lot Kamehameha*, adopted by the Governor of Maui; *Alexander Liholiho*, adopted by Kamehameha III, and Princess *Victoria Kamamalu*. Kinau also adopted *Bernice Pauahi* at the time of her birth, by Konia.

These five children were among the first of the fourteen boys and girls that were entered and attended the Royal School.

Kinau succeeded Kaahumanu and was the Premier during the boyhood of Kamehameha III.

Alexander because of his adoption by Kamehameha III, although the youngest of the three sons of Kinau, in due time became Kamehameha IV. His elder brother Lot was living but did not succeed to the throne until after the death of the younger.

It was the plan of the Chiefs that the seven boys and the seven girls, as the custom was, were betrothed one to the other by arrangement of the parents or adopted parents.

Mrs. Cooke mentions in one of her letters dated Sept. 18th, 1847, "that there was hope that Lot would so conduct himself as to render himself worthy of Bernice. If not we think she may marry Alexander, who is two years younger than she. The latter is much the brighter of the two boys."

It was the custom of the school that as the children grew older and learned to speak and write the English language, they were called on to write journals, and it is the object of this paper to give quotations from the only one available and written principally by Lot.

During one of the vacation trips when the whole school visited Lahaina, Miss Krout's book, page 66, gives the following letter written by Lot to Mr. Gilman. He was at this time twelve years old.

Lahaina, May 4th, 1842.

Mr. Gilman

Dear Sir:—Moses and I received your letter to us on the Sabbath day. He is now writing to Newton and I will write a few lines to you.

Mr. Cooke and six boys and three girls are going to Wailuku tomorrow. A part of the way we shall go on the water, and a part of the way we shall go by land on the horseback. Our servants will take our horses over the mountain to Maalaea Bay. From that place we shall ride on horseback. We have been to sail several times since we came here. We have also played very much. We wish to stay here a long time, but our teachers think we may return next week.

Give my love to Newton.

Your friend,

Lot Kamehameha

Letter folded in the old style and directed to

(Single)

Mr. Amos S. Cooke,

Honolulu,

(Sch. Keoua)

Oahu.

Wainee, April 10, 1843.

Dear teacher

While John and Moses were writing to you I thought it would be better for me to write too. We are all well and no new thing to make me happy and I wish I was at Honolulu eating at the same table. I was seasick all the way. Yesterday. We went to meeting the native and down chapel at three o'clock we went again down chapel and we were glad to hear of the Capt religious, at night we went on board Capt Steward ship to meeting and we returned home late. all the boys said to give their love to the girls and Mrs. Cooke & Sarai and

all of you family. There are about twenty eight ships when we arrive. some of the sailor call on us. and some came and sing with us sometimes.

Yours affections scholar

Lot Kamehameha

Chiefs School Friday Morning May 31st. 1844

When we returned from the Governor's feast five weeks ago the fever and headache and Bernice was taken pain. Mr. Cooke gave me some salts and my nurse came in to see me and in that room when her husband came back from my land he came in to see me and they slept that night with me and the other children went to bathe and to ride The next morning was the Sabbath and I did not go to meeting I was sick one month and many Dr's attended me Dr. Judd Dr Gibson Dr Willie and Dr Gordon on the last Sabbath Dr. Judd allowed me to get up in my bed On Thursday I began to walk in my servant

Wednesday Sarai and my servant bathed me Yesterday Dr Judd came to my door and told me to dress and I went to our table to dinner and supper. This morning I came to prayer William came to breakfast The children drewed me on Mrs Cooke's little wagon around our yard I went to school this morning and I wrote my journals I think of writing my journals on my new book After tea we went to ride and I rode on the wagon The children did not have any school today After dinner I went in Mrs. Cooke's room and I stayed there till I heard William crying then I went out and asked Mrs. Cooke for some cracker and a roast banana wich she consented. After tea we went to ride again and we met with Mr. Willie and Miss Miller.

Monday morning June 3th/44

When I awoke my servant went got some water for me in my wash bawl and I got upon my suttee and I washed my face

William returned to our room to day from the Grass House hospital We went to school this morning and I wrote my journal and I wrote some sums on my slate One of my boys came and he is going to live with our Domestics After dinner Mr Emerson came to see Mrs Cooke on some business

This noon I read with the children in school stued with them Aritmetic.

Thuesday June 4/844

I asked the Gov for his horse which he granted Yesterday after tea we are going out to ride and I think of riding on horse back to night I rode up as far as the store then I returned with my servant

When I got up this morning I saw Mrs. Cooke was in my room. When Mr. Cooke came I got up and dressed myself and we all went to our family worship After breakfast we went out a few moment Then we came in school Mr Cooke went to General Meeting and we studied our Written Arithmetie Williams father took dinner with us this noon we did not begin our school till half past three. About half past four the Premier came to see us and probably she will take tea with us Some of the missionarie came down from Maui Mr & Mrs Lyons and family Mr and Mrs Rice and family Drs Baldwin & Smith Mrs. Lowell Smith had a little girl it was born this morning Mr and Mrs Johnson are to take tea with us

Thursday. June 6th/844

Yesterday I did not write my journal but I wrote the journal for Thursday we had school only one hour Mr & Mrs Coan and Mr Parish came to and took dinner with us The Premier came today and make William act very bad my servant came to see me Mr and Mrs Dibble are coming to take tea with us

Thursday June 18th/44

It is three years ago to-day since we had an examination when the King and most of the Chiefs were present and the Governor prepared a feast for us at the Premier's Grass House Capt Hudson was also present. This noon Mayor Low called on us and he told us that he was expecting to sail for Manilla. We immediately began our school upon his return. We did not finish our reading lesson till 4 o'clock.

Wednesday—June 20/44

This is the day that Moses fell off from his horse and broke his arm just three years ago. Mr and Mrs Cooke went

to ride this morning After breakfast I went out in to see Sarai if she want any thing to eat She was taken sick, day before Yesterday. We had a school this morning and we worked in Compound Subtraction. At 2 o'clock we began our school and Mrs Cooke said she is going to give us some candy after school if we studied hard

Friday Noon June 21st/44

This morning Mr Cooke went to ride while I lay in my bed when I got up they had returned Mrs. Cooke had a drawing school this morning. While at school doing our sums in Written Arithmetic Sarai came to the door and told us that John had returned from Maui so we got up and made a noise. After school we eat some of our candy. When he came we all ran to him.

Wednesday noon June 26th. 1844

This morning we went to ride and we rode up in the country Mr and Mrs Ives slept out in the Grass house last night. they also spent with us half the day About 10 o'clock we went to the funeral of Miss S. Kendall Marshall at Mr Brewer and they carried her up to Mr Robinson's Grave house When we returned we begin our school again and Mr Coan came and pay us a farewell visit Mr Rowell to day came here and tuned our Piano.

Some extracts from Lot's Journal.

Rule

Sept. Wednesday 4 1844

When people are about to leave, Rise and advance towards them a little, When they speak to you, speak so loud that they shall hear you distinctly.

Nuuanu, Sept, 6 1844

This morning we went to see the cows.

Rule

Never do what you know to be wrong and if you do go immediately and confess and resolve to do so no more.

Sept. 10th. 1844

We finished interest today and we begin Discount to morrow.

Sept. 24 1844

Last evening we slept at our new house. This morning we got up early and went and milked the cows

Sept 25th. 1844

We got up very early this morning and we went down to the cows as usual After breakfast Mrs Cooke put me in our new Grass House we had a very long school this morning and we did our Written Arithmetic

Oct 1st. 1844

After breakfast we went and called on the chiefs when we returned the King accompanied us home and spent with us a very pleasant forenoon After dinner we went to hear the music in the church and we delighted to hear it Mr Brown introduced two of the Luet. to us Many of the ladies were present when we got there they played God save the King.

Wednesday Oct. 2 1844

This morning we got up early and went down to see the cows as usual. After dinner we went out in the woods and burned a bon fire and we had a capital time at 4 o'clock Mrs Cooke called us in to write our journals.

Rule

- (1) Speak not too loud nor too low
- (2) Answer not one that speaks to you till he has done
- (3) Speak not without Sir or some title of respect which is due to him to whom you speak

Oct. 3th 1844

This morning we slept very late and came here to do the duty of the day after breakfast we had a very nice time going up to the Pari on foot when we got there we went down over the other side and we stop at some houses a few minutes and when we got up we found the girls has returned and I met them on the road.

Rule

- (1) Go not singing or whistling hollaring along the Street or road
- (2) Quarrel not with one you meet
- (3) Stare not at what you see that is unusual weather person or thing &c&c.

Monday Oct 7th 1844

Sunday morning we went to church as usual after the

church we went to chapel and sat at Mr Wyllie's seat When we returned we found Mr Brown, at our house at noon we went to see the Lord's Supper the King did not come to meeting all day To day Alexander's servant and the Gov's father had some difficults about the goat while we were rolling stones Mr Cooke told us to get ready for His Majesty, while we were reciting we heard the King is near so we made ready lay aside our lessen when they got the King and Dr Judds and Mr & Mrs Cooke went to walk and we had a capital time

Tuesday Oct. 29/44

Early this morning we went to walk and we went to the Gov.'s house After breakfast my servant brought me some shoes but they were too small for me. We had a school as usual and our Grammar lesson was not well recited. we did few sum in Written Arithmetic. After dinner we started for the country and when we got up to Mrs Rooke Mrs Cooke hurt herself and Alexander was unwell and while we were writing our journal the Gov came.

Wed Oct 30 th/44

This morning we went to walk and saw our cows. After breakfast we had a school and we did few sums in Arithmetic After dinner Moses put one of his blankets and hoisted up in our flagstaff, then we bought some Guavas at .25 cents and they are very large one and Mrs Cooke went to maternal meeting.

Tuesday Nov. 5/44

This morning we got up very early After breakfast we had a school as usual At recess we went in the parlor and when we were there Mr. Dimon and the first Lient of the Warren and the Surgeon called on us When they went away we came in and we did two sums then we went to dinner after dinner Mrs Knapp called on us and we went out in the yard and the girls washed their clothes.

Wednesday Nov. 6th. 1844

This morning, after breakfast we had a school as usual. We are reviewing our Geometry lesson where Mrs Cooke taught us up in the country. When we came in to study, our Grammar lesson we found it quiet easy. We did the last three sums in Written Arithmetic while we were studying

Mrs Cooke came in and gave Mr Cooke some Ticture of rhu-barb. When we went out we went to dinner. John Ii stärt for Ewa for some cows this morning.

Tuesday Nov. 12th./844

After breakfast we read some stories to tell when we went in to school. After Mrs Cooke prayed she called me to go up and say mine but I got up and went where she told me and I did not say mine. Mrs Judd came and told the story. While we were reciting our Written Arithmetic Mr Cooke put me in my room and I did not go to dinner.

Friday Nov. 15th/44

This morning we went in Mrs Dominis' yard it looked very nice so we thought we would try to make our garden. After breakfast we began working in the little garden and before dinner, we finished. After dinner I went and selected us a garden and I began to work in it.

Friday Nov. 20th./44

We went to walk and we first went to Mrs Armstrong but we found no plants there so we went to Mr Rogers when we got there we found them diging and watering the plants and Mr Rogers gave Jane and Victoria some white lilies. They gave Mrs Cooke some plants & we like it better than Mrs. Armstrong After breakfast we went and plant our plants, then we came to school and we went to work in our garden.

Nov. 23 /44

After dinner we heard there is a man-of-war in the harbor so I went in Mrs. Cooke sat on the trees. Mr Andrews called on us and we practice on our flute Mrs. Paty and Mrs. Brown and Mrs. Johnstone and Mrs Judd and Mr & Mrs Forbes called on us.

Honolulu Dec. 19/1844

This is Bernice's birthday. When we got up we went to walk and Mrs Cooke rode on a horse and we went in the plain. After breakfast we had a school we did not write our journals till to day. After dinner we played arrow.

Monday P. M. Dec 30th 1844

On Saturday after breakfast we had a drawing school and a writing school. After dinner we went to bathe. On Sabbath John Ii was taken sick. This morning we went to walk

and Mrs Cooke Bernice and Moses and accompanied by Dr Judd. After breakfast we had a school as usual. After dinner I went in my room and cleaned my buttons, and while I was there Dr Judd come. and Mrs Judd, while we were out in the front yard a man came on a horse and we talked with him for some-time. The girls went over to see Dr Judd's children.

Wednesday Jan 1st 1845

This is the first day of the year This morning when I was sleeping Moses came in and awaked me up. When he went out I heard Mrs Cooke calling to us wishing us a happy new year. When we all got up we went to Dr Judd' when we got there Mr Cooke took one bunch of crackers and fired them on the walk. From there we went to the Gov and then we fired another from there we went to Mr Hooper and Moses fired another bunch at Mr Jarves We returned and we went to Mr Dimond and Mr Wyllie and when we returned we saw John and Newton and we talked with them till Mr and Mrs Cooke and Miss Whitney returned from riding.

Some things Mrs Cooke wished us to do this year.

Seek God and do that which will please him.

Habits

- (1) Use no Deception
- (2) Be always pleasant and cheerfull.
- (3) Try to make your teachers and all around you happy.
- (4) Have a place for every, thing and every thing in its place.
- (5) Improve in English get four new words and correct four errors every day.
- (6) Rise at 5½

Two verses follow.

- 1st O, dear lovely maid
Will thou forget
The love which fill'd this bosom.
For nothing else but only you.
- 2nd Pen and ink cannot express
The love for only you.
And you are only she
Now for you Lovely Daughter

Sept 18th. 1845

Yesterday noon Mr Cooke called me & Alexander in Sch. to Ii's room and he told us that he understood that we have been out again. So he shut us up in our room all to day.

When Mr Cooke asked to break of the league between me & my brother, I consent to him. So this noon Alexander told him that I knew that Moses have gone out on Tuesday evening. To which I dont know what to do. To morrow we shall know how to do & then I think, I shall, be found out.

On account of us folks
run in difficulty therefore
I thought it will be better
for me to write my journal again.
Lot Kamehameha

Sept 21st. /45

In Thursday last P. M. When I returned in the court from the school house, Mr Cooke called me in my room and told that he wished me to remain in until he called me out & also till he discovered who was Snibs & St Clair. After a few minutes he called me out & asked me if I know anything them. And they have discovered our letter which we wrote that day. At first I refused to tell who was Gen Snibs & St Clair, but it was all discovered. So we remained in our room all the next day. On Saturday forenoon I was relieved.

Dates a little mixed.

Cooke's Journal. Page 289. Vol. 7.

Friday, Sept. 5/45.

The past week has been an eventful one. On Monday morning I said something to Moses & Alexander about confessing to Mr. Douglass for bad conduct Sat. afternoon. About 10½ o'clock John Ii & Sarai came home & found Alex. out doors with Moses clothes. We did not sleep much the remainder of the night. In the morning I went to Dr. Judd & Mr. Richards & said something must be done. In the afternoon at 3 o'clock I & John Ii went to the *palace*, met His Majesty,

Kekuanaoa Paki, Mr. Richards & Dr. Judd, & after a consultation, the King constituted Dr. Judd & Mr. Richards a committee to manage the school in company with us.

This is the letter appointing the committee:

Halealii Honolulu, Sepatemaba 2—1845.

Auhea olua G. P. Judd

a me Wm. Richards

Ke Kauoha aku nei au ia olua no ke Kula Alii. Na olua e nana aku a hooponopono pu me Mika Kuke. Ke haawi aku nei au i kela mau keiki -alii iloko o ko olua mau lima. Na oukou wale no ka olelo no ko lakou dala, a me ko lakou lole a me ko lakou noho ana, a i hewa ka noho ana o kekahi, na oukou e hoopai e like me ko oukou manao e hoike mai nae ia'au i kela hapaha keia hapaha o ka maka hiki.

(signed) Na'u

Na Kamehameha.

M. Kekuanaoa

A. Paki

Ioane Ii

On Thursday Mr. Douglass gave me a letter which Moses had written during the school, full of fictitious names.

Snnib for ("Binus the barber") St. Clar Simpson, (for John (Binus partner) Gen'l Hammond,—Moses, Sandon,—Lot, & another name Alrica which Moses will not explain.

The letter reads thus:

"Hotel de Invalido Sept. 4/45 9½ A. M.

To the

Two Commodores on the coast of California:

Sir: With regret I opened your letter. I read all what was in it and understand it. My dear and everlasting friends do not leave us in the midst of these troubles. We cannot endure it. My dear Snnibs as I returned yesterday afternoon I met Sandon at the gate waiting for me. When I saw him I call out to him "all right" he said, "no." At the same instant Mr. Crook came out, and saw me. He call me and inquire of me where have I been. I told him I had been at the Queen's. And He put me in his bed room, and I stayed there till 10 o'clock at night and I did not see you. Will

you excuse me for not fullfilling my promise. Because I got a good reason why? My dear friends. My pen and ink cannot express what I wish to say. My dear friends make haste and tell me what is the best way for us to clear out as fast as we can. I cannot stay in the land of my birth. I cannot stay in the land where my forefathers had die. For they shamefully treated us. Farewell to my native land. The land of my birth. Write me soon and let me know what is your thought. With regard I wrote this letter to you, you must not say that I only wish to cut you out of your business. And to ruined your characters. It was the love of liberty that entice us to leave our native shores. Do write me to-day. Can you make a bargain with the Capt of the Big Euphemia to take us down to Tahiki or the first post he would on some of these Southern Islands. If we would leave these Islands, then I shall bid farewell to my native land. And see no more the face of my parents. And leave my lovely Alvica—Far, Far behind me. And may that Crook would search for, But in vain. In vain he looked for us, Then repented he the conduct of his doings. He shall wander about the Islands. The paper polenesian shall spread her coarse telling that the three prince of the Is were no more to be find.

I think I better close now. Good-bye. Do come up some other night to see me and talk over about the matters, but let me know in the day time. My dear friends, whenever you send your letter up through it over the comer you came in the other evening at any time and I will do mind the same over the other side—You understand.

From

John David Hammond

Commander in chief of the H. Army.

(The above was directed to Gov. E. F. Snnibs.)

Admiral & F. B. St. Clair. Present.

God be with us, Amen."

This camouflaged letter of the young prince, showing how he was working to escape from all connection with school life, is an illustration of his many escapades. It was not long before he succeeded in being dismissed, thus freeing Mr. Cooke from a heavy burden.

Kamehameha's Method of Government

W. D. WESTERVELT

Kamehameha I died May 8, 1819, this was only a few months before the missionaries came. It was only a few years later and many natives had learned to read and write. It was only about twenty years later and histories in both the Hawaiian and English languages were published in the weekly papers and in book form.

Many people were living who knew the full duration of the reign of Kamehameha over the Hawaiian Islands.

The Hawaiians, therefore, who described the method of government of the great king in their native papers, had knowledge of things seen personally or told them by eye witnesses. Their accounts are the most dependable sources of our present knowledge of Hawaiian history. It is from personal translations of published statements between the years 1840 and 1865 that I have taken the many interesting items grouped together in this paper.

The authority chiefly quoted is that of Ka-makau, who wrote a life of Kamehameha, and a series of newspaper articles called "Hunahuna o ka moolelo Hawaii," or fragments of Hawaiian History." These articles ran through about two years, 1865-66, in the Kuokoa, a Hawaiian weekly newspaper.

The Hae-Hawaii, a newspaper of 1858, says: "When Kamehameha became king of all the islands, he laid out a plan of government. Kamehameha was the one supreme chief. His cabinet, ministers and chiefs were under him. He selected the most skillful men as Ka-ka-olelo (counselors) and Kaa-kaua (generals). They sought Kamehameha's thought that they might know what was right. He consulted his high chiefs and if they approved, he issued a proclamation and then announced the law."

At first he announced laws according to the prompting of his spirit, even against the advice of his chiefs. One of the first laws laid down by Kamehameha was the law of the splintered paddle. He had gone from Waipio, Hawaii, in a large double canoe to surprise and seize some of the Hilo men

to offer as human sacrifices. It was early morning and some fishermen were seen out in the sea south of Hilo. They were able to land before he could overtake their boat. Kamehameha was close upon them. He leaped to the shore and almost overtook them, but his foot slipped into a lava crack and he was helpless. One of the fishermen turned back and struck Kamehameha, splintering a broad paddle over his head. Kamehameha defended himself by throwing pieces of lava. The fishermen escaped but a few years later were captured and brought before the king, expecting instant death. Some of his chiefs urged stoning to death. The king said, "I attacked the innocent and defenceless. This was not right. These men are free." Then he pronounced the law of the broken paddle: "Ke Kanawai Mamala-hoe (or Mamalahoa) "If anyone plunders or murders the defenceless or the innocent he shall be punished. The old man or the old woman or the child may lie down to sleep by the roadside and no one shall injure them."

The law of the splintered paddle, marked the awakening of a pagan conscience to a sense of just dealing between the strong and weak. Alexander's history says, "During the days of Kamehameha energetic measures were taken for the suppression of brigandage, murder and theft throughout the kingdom. This well illustrates Kamehameha's self-determination when he chose to exercise it. Many points however were left to the chiefs and the people to settle among themselves.

The men upon whom Kamehameha placed the most dependence in arranging his government were the most prominent chiefs of the islands. They were Keawe-a-heula, Ke-e-au-moku, Ka-me-e-i-a-moku, Ka-manawa, Ka-lani-moku, and the foreigner, John Young. To the opinions of all these men Kamehameha paid close attention, and yet he never placed any one of them in a position of sufficient power to jeopardize his own government. He consolidated all the islands under his own supreme monarchy. These men were influential chiefs of strong individual character, but Kamehameha held them from self aggrandizement and disloyalty. There were cases of insubordination and rebellion among chiefs of high rank. Usually Kamehameha turned the punishment of these

rebels over to some one of his four chief advisors, who would defeat and kill until peace came to the kingdom.

These men were, in fact, each a check upon the other, but the hub in which the spokes were fastened was the will of Kamehameha, and the rim which held the wheel in place was the highest interest of the kingdom they had helped establish.

Alexander sums up the situation as follows: "All the lands in the kingdom he claimed as his by right of conquest, and apportioned them out among his followers, according to their rank and services, on condition of their rendering him military service and a part of the revenues of their lands. He broke up the old system of district chieftains (i. e., chiefs holding large districts and living thereon with their own thousands of retainers and warriors) by giving (to these chiefs) land in detached pieces, scattered through the group of islands."

One of the best informed of the present generation of Hawaiians, states that Ka-meha-meha produced peace throughout the kingdom by his method of marrying the high born of one island to the high born of another island. Many of the high chiefesses of the island Oahu were married to the chiefs of the island Hawaii and Maui. Thus the Oahu families lost their identities and also their cohesive force as Oahu families. By dividing families as well as lands and separating the interests of the high chief families from one island only, Kamehameha took two of the best steps possible for the permanency of his kingdom over all the islands.

He employed numerous informers and female spies who were always on the watch for disaffection. It should also be added that he did not hesitate to administer severe punishment for any act causing his personal displeasure, even ordering death according to his own will. He whipped his wives. He kicked and cuffed his chiefs. He made his people crawl before him. His calabash carrier running along the paths to and from far away springs of water, called "Noho" to any persons he saw, and down into the dust they would hastily throw themselves before the king's servant.

Kamehameha was the supreme power in the group of islands over things least as well as things greatest. Of course

this was all in harmony with the ancient idea of the power of kings. He had a council or cabinet which was made up of the four highest chiefs of great ability and great power, and they rendered the most loyal service. This was a tribute, probably, to his strong will, his innate love of just dealing and his wise administration of civil and governmental affairs.

The four chiefs who were highest in authority and greatest in influence were Ke-e-au-moku, Ka-mee-i-a-moku, Ka-manawa, and Keawe-a-heula. All these chiefs had been with him from his youth. Ke-e-au-moku was the father of Ka-ahu-manu, the great queen, who in early missionary days became one of the most helpful of the chiefs in promoting the welfare of the Hawaiian people. Several times Fornander mentions Ke-e-au-moku as the son of Keawe-poe-poe, a very high chief of Hawaii. He was always in trouble with the ruling chiefs of the different islands. He was in trouble on Hawaii and on Maui and on Molokai. The great Queen Ka-ahu-manu was his daughter. She, like her father, was turbulent and self-willed until converted to Christianity.

The Kuokoa—1865—says, "The district of Waialua, Oahu, belonged to Ke-e-au-moku." Ka-ahu-manu owned some of the most choice portions of Manoa Valley and there died after many years of usefulness.

Fornander in "The Polynesian Race, Vol. II, page 132," says: "Keawe-poe-poe was the father of Ke-e-au-moku, Ka-mee-i-a-moku and Kamanawa, who with Keawe-a-heula were the four principal chiefs that assisted Ka-meha-meha to conquer and consolidate the group under one dominion, and who became his counselors and ministers after the conquest." On page 154 Fornander says: "Ka-mee-i-a-moku and Ka-manawa are called the tabooed twin children of Ke-kau-like (King of Maui) and half brothers of Ka-he-kili (a later king of Maui). It is not easy to tell whether the legends or genealogies are correct. Later on page 260 Fornander says that the two Hawaiian chiefs, Ka-mee-i-a-moku and Ka-manawa, were, according to current opinion, half brothers of Ka-he-kili, the king of Maui, and had been sent by him to care for Ka-meha-meha, who was the Maui king's reputed son. On the death of the Maui king they went to Maui, took the king's body and secreted it some

place in Kona, Hawaii. This would place them in a position as kahus or paternal guardians of Ka-meha-meha. These two chiefs seem to have remained more closely in the household of Ka-meha-meha than any of the other chiefs.

Ka-manawa, the twin brother of Ka-me-e-i-a-moku, according to all accounts, was with Ka-meha-meha from his boyhood. Interesting incidents are related in the old Hawaiian papers of the instruction in all the courtesies and customs and use of weapons as well as the ancient lore of the Hawaiians, given to the young chief by these older twin brothers, in connection with another fine specimen of Hawaiian knighthood, Ke-ku-hau-pio, who did not live to see Ka-meha-meha win his kingdom.

In the battle which made Ka-meha-meha ruler over the island Hawaii, Ka-manawa saw Ki-wa-lao, the rival king, with his warriors strike Ka-me-e-i-a-moku down. He sent his own warriors to save his brother. A stone struck Ki-wa-lao to the ground, and Ka-me-e-i-a-moku crawled to his enemy's side and cut his throat with a shark's tooth dagger. Thus the twins fought for Kamehameha from the first.

Ka-mánawa and Keawe-a-heula were instrumental in persuading a high chief Ke-o-ua, the last powerful enemy on the island Hawaii, to put himself in the hands of Ka-meha-meha's chiefs, when he was treacherously killed by Ka-me-e-i-a-moku and his body offered as a sacrifice in one of the temples.

Keawe-a-heula belonged to the powerful "Keawe" and "I" families of Hilo, enemies to Ka-meha-meha, but Keawe-a-heula refused to join forces with them against Ka-meha-meha. He settled on the Kona side of the island Hawaii, and was a warm, personal friend of his king from youth to old age, sharing in all the struggles and changes which made Ka-meha-meha victor over all the islands.

His great relative Keawe-mau-hili, high chief of Hilo, defied Ka-meha-meha several years. The Kuokoa Home Rule, in a recent story of the life of Ka-meha-meha, says that some of Ka-meha-meha's chiefs wanted him to send poison to Keawa-mau-hili, but he sent Ma-koa, a very swift messenger, who was a descendant of the royal Ka-kuhi-hewa family of Oahu, to ask Keawe for some of the fine awa of Puna.

He also sent a bundle of hoi-o to Keawe. This was a bundle of a part of a fern very good to eat raw with shrimps. This was a symbol of peace. When Keawe opened the bundle he wept as he saw that Ka-meha-meha felt kindly toward him. He sent back some awa and a bundle with some white coral signifying that he did not want war. After this the Keawe family supported Ka-meha-meha. This chief Makoa was in later years the guide of Ellis, and a deputation of missionaries in their first journey around Hawaii in 1823.

In 1804 a terrible disease called mai-okuu, by some called "cholera," devastated Oahu. There was a high fever. The body would become black all over. Sometimes death came slowly, and if the person lived one day breath would come more quietly. Then in four or five days the sick one would gain life. Sometimes the hair fell out, therefore it had the name Poo-kole (full bald head).

Ka-meha-meha scarcely escaped death. Many of the chiefs and people died. Only a few of the chiefs and people were left. Ka-meha-meha heard that Kee-au-moku was very sick and went to see him. All the chiefs were wailing. Ka-meha-meha said: "If you die there may be rebels in my kingdom." Kee-au-moku replied: "No chief will rebel against you. There is only one great rebel and that is your wife Kaahumanu. Take good care of her and you will have no rebel in your kingdom." Ka-meha-meha heard this and proclaimed the law that any chief or man who should be intimate with Kaahumanu should suffer death. He did this not to make Kaahumanu his one wife, but he was afraid that if Kaahumanu should take another husband there would be rebellion. Kaahumanu had many friends and relatives and there could be a great rebellion.

Keawe-a-heula was the last one of the ministers who died of the pestilence. Then Ka-meha-meha chose a new ministry from the children of those who were dead. Koahou was the son of Kamanawa. Hoapili was the son of Ka-mee-ia-moku. Kee-au-moku was the son of Kee-au-moku. Naihe was the son of Keawe-a-heula. All the rights of property and privileges of their fathers came to them except some of those privileges granted to the fathers in connection with the king.

John Young and Ka-lani-moku escaped the pestilence. John Young lived to stand by the side of Ka-meha-meha in his last hours. He was of great aid to the king, especially in connection with all business transactions with foreigners.

Ka-lani-moku under Ka-meha-meha became almost supreme in oversight of all the immense detail of attending to the finances of the government. He was called "The iron cable." More than any other chief, he, with Ka-ahu-manu held the islands together in one kingdom after the death of Ka-meha-meha.

He was the treasurer of the kingdom. All taxes and revenues of all kinds were collected under his supervision. One of the ancient methods of keeping account is well worth noticing. It was almost the only thing of the past showing artificial aid to the memory. When taxes were called for a place was designated where all kinds of produce would be brought. Every family was to send its quota. Some of the overseers trusted to memory, and sometimes a few of the people thought they could stay away without notice. To remedy this a long line of plant fibre would be held by the tax collectors and a knot tied for each person bringing his quota. Each person was to bring the results of his own labor. Some brought pigs, chickens, dogs, sweet potatoes, mats, calabashes and like products of home industry. The hunters brought rare feathers and birds, and the fishermen brought fish. Woe to the family which failed to have the knot tied in the fibre cord. A heavy conscription and frequently an entire confiscation of all the personal property, and even death, was the result.

Ka-makau says: "Ka-meha-meha never laid burdens on the people. He did not tax little things like sugar cane, and was patient with the poor," and yet under Ka-lani-moku the man who tried to escape tax paying felt the iron hand of the collector.

He divided the chiefs into seven classes: 1. Keawe, 2. Mahi, 3. I, 4. Ahu, 5. Palena, 6. Luahine, 7. Paia. Whether these classes had anything to do with higher or lower castes is not stated. Probably the honors, privileges and responsibilities were the same and the only distinction was in the designation of a chief as belonging to a certain family.

This was nothing new among the Hawaiians. The ancient priests, according to the legends, knew a chief's family connection by a mystic radiation of color in the atmosphere around him. Family banners were often carried as a chief journeyed from place to place. These were usually colored tapa cloth banners. A chief was also expected to chant his family genealogy.

Ka-meha-meha's classes of chiefs may be simply a recognition of the ancient regime. We must remember that priests were also hereditary, holding special privilege and power, and were frequently classed as chiefs. It was necessary to have these priestly labors continually attended to. The religious customs were very numerous and very exacting. The king, therefore, selected priests and chiefs (usually the two offices in the one person) to take charge of all kinds of labor, games and customs. These persons selected other well taught inferior priests, to see to the prayers, incantations, auguries and first fruits of all things done by the people, under pain of severe penalty even unto death.

One of the native writers who even many years ago was experiencing the evils of political appointment said: "He did not appoint those ignorant of the work."

The king had priests to perform ceremonies as in ancient times, over the games and athletic matches. Ka-makau mentions a number of these games. Simply to put the list on record it is given a place here. The great out-door sports were (1) Hee-nalu, or surf riding on a board called papa-hee-nalu. Sometimes the surf riders used canoes. (2) Holua, or coasting down grassy hill sides on long narrow sleds. (3) Ulu-maika or stone discs rolled along a smooth pathway. The noted place in Kou, now Honolulu, was from near the Bank of Hawaii to the Honolulu Iron Works office building. Along such smooth ways the 'pa-hee, or dart, was also skipped. Frequently slender sticks stuck in the ground were the mark aimed at by the rolling stone or skipping dart. The dart was also thrown at any small object. The chiefs were so proficient that they would sometimes cut leaves from trees and heads from grass. Marvellous feats of magic darts are described in the old Hawaiian legends. They were even endowed with human power of speech.

Bows and arrows were used in the sport of hunting rats, but were practically of no use in war. Sling stones (*Ka-ala*) were used chiefly in battle. No mention is made in the legends of their use in sports, although there must have been much practice. Diving (*lu-u*) was a great sport, so also was *le-le-omo*, leaping or diving from a height or leaping down precipitous places. This was sometimes called "flying."

There were sham battles, usually fought with blunt spears and darts, the points wrapped in *tapa*. Sometimes chiefs had their friends and attendants throw long spears (*po-lu-lu*) at them that they might gain skill in catching one spear and with it ward off others. Short spears were called "ike."

Ko-nane was a game played on flat stones in which an irregular number of small holes had been. Black and white stones were used. It has been said that this game was like checkers, but it was more like the martial game of the Japanese called "Go." Many men were used on each side and endeavors were made to surround and capture rather than follow the plan of checkers. Wrestling and boxing of all kinds were among the Hawaiian sports.

Kui-alua was the most severe. In this contest breaking the back or limbs was allowed. *Kui-kui* was striking, buffeting or boxing. *Moko-moko* was almost the same. In the old stories a chief would sometimes issue a challenge and would brace himself against a blow from his opponent. It was like a man striking a tree. The one who struck would then brace himself to receive a blow.

Lono-maka-ihe was a contest of spear throwing. *Oniu-laa*, also called *Laaui-palaui*, was the name of the sport when clubs were whirled and strokes given and parried. *Ka-ka-laaui* was almost the same as the club battle, but seems to have been more like a duel with swords. Pushing down when wrestling was called *Uma-uma*. Pulling was *Ume-ume*. Crawling and pushing like turtles in the sea was *Honu-honu*. A turtle was *honu*.

There were indoor games usually connected with the betting of property and even the bodies themselves of the gamblers. There were the *Kilo-kilo* games, all sorts of guessing

games, name came from the verb Kilo-kilo, which meant prophecy, fortune telling, in fact, any guesses concerning the future. Questions were put in such a way that the answer might be one of many different things.

Pu-hene-hene was a hiding contest. Any small object, usually a stone, was hidden or passed from hand to hand under cover. A bet was made on the ability in finding the object. Canoes, feather cloaks, helmets, feather leis, any or all of the adornments of a chief, were bet on the single guess. The act of pointing out the supposed place of the object was called *Kuhi-kuhi*, although this word was chiefly connected with making signs in temple services. *Kuhi-puu-o-ne* was the name of a class of priests who pointed out locations for temples which were to be built.

The *hula-hula* was a sportive and many times an indecent dance, introduced to lend variety in the different gatherings of the chiefs, and frequently to interest and amuse individuals or groups in their lazy hours. The *hula-hula* seldom, if ever, was connected with anything sacred or particularly elevating.

Ka-meha-meha, like the ancient kings, placed priests over all the arts and over all kinds of farming, fishing, making of canoes, feather ornaments, tapas, dyes, articles of clothing for the chiefs and the multitude of things needed in every day life. He was very religious and the many tabus were somewhat strictly observed, although the influence of the many white men who came in the later years of his life undermined, quite thoroughly, the universal practice of tabus and ceremonies.

Human sacrifices were offered even in the late years of Ka-meha-meha's life. In 1807, one of his queens, Ke-opu-o-lani, the highest in rank of all the island chiefs, was very ill at Waikiki. Her priest doctor, according to Alexander, "declared her illness was caused by the gods who were angry because certain men had eaten tabu coconuts." There was a large, high wall, temple or heiau, on the slope at the western corner of Diamond Head. Here three men were slain and offered as sacrifices. If the queen had not already shown signs of rapid recovery, ten men would have been sacrificed.

In this same heiau, in 1809, Ka-meha-meha sacrificed Ka-

niho-nui, one of his older sons, for intimacy with Ka-ahumanu. As late as 1817, Alexander says three men were sacrificed at Kealakua, Hawaii, for petty violations of the tabu. But Ka-meha-meha would have no human sacrifices to placate the gods when his own time came to die.

Kamehameha held all the old time belief in the great gods of the Hawaiians, and he also held in especial reverence the god *Ka-lai-pa-hoa*, a god made in human form from the wood of a peculiarly poisonous tree, and the god *Ku-ka-ili-moku*, made from feathers fashioned into a wicker frame work. This god was only a yellow feather head, surmounted by a feather helmet. It was the especial god placed in Ka-meha-meha's care when he was a young man and was his protecting power in all his future battles. He also claimed Pele, the volcano goddess, as the caretaker of all his fortunes.

It is worth while to notice even the incomplete lists of different classes of labor, games, and utensils of the past, as they are mentioned by the old Hawaiian writers. One of them says: He had priests who observed all the ceremonies of selecting and cutting the wood for the *pa-pa-nalu*, or surf board. *He-e-ho-lu*, a sled for coasting down grassy hill sides. *Na-waa*, canoes; *No-hoe*, paddles; *Na-ama*, outriggers; *Na-kia*, masts. There were special priests for the single and double canoe, the short and long canoe, and even the boats made like those of the foreigners. He had priests for the many shrines of the fish god *Ku-ula*, a stone god, frequently in the form of a fish, also for the fishermen, *Na nea lawa*, and the divers, *au mai ewa*. They used extracts of the juices of different plants to deaden fish so they could be easily taken. They made dyes of many kinds to color sails for their boats and clothes for their bodies. All this work was accompanied with prayers to the special gods watching over that peculiar form of work. Ka-makau says: "He appointed priests for making calabashes of different kinds."

Ipu was the general name for all kinds of calabashes, whether of gourds or wood. *Umeke* was the name usually given to a calabash containing the native food *poi*. This was sometimes called an *ipu-ai*, food calabash.

The word "*Ipu*" was usually connected with some other

word, specifying the use of the calabash. An interesting list of calabashes was given by Ka-makau, every one supposed to have been made while an appropriate prayer was offered: *Ipu-ka-ia*, fish bowl. *Ipu-ahi*, fire carrying dish. *Ipu-au-au*, for washing hands. *Ipu-loa-lima*, wash dish also. *Ipu-awa*, the awa bowl. *Ipu-kuha*, spittoon, a most carefully guarded dish. *Ipu-holai*, another wash basin. *Ipu-ala*, small calabash, usually coconut for carrying small quantities of scents and dyes. *Ipu-holo-holona*, calabash for carrying fish bait, shrimps, etc. *Ipu-kukui*, a hollow stone used as a lamp. *Ipu-lapaaui*, a hollow stone used for grinding medicines.

These stone calabashes were called "*Ipu-po-haku*." *Ipu-hoo-lu-u*, calabash containing dye. These were named according to the dye placed in them, as dye to be used for tapa, for pa-u, for mats, etc. There were the small *ipu-makau*, for carrying fish hooks. The slender *ipu-aho*, in which the long fish line was so coiled that it could be easily carried without entangling, and the *ipu-makau-iwi-kanoka*, calabash for carrying hooks made from human bones. The bodies of chiefs were usually destroyed or concealed lest the bones be stolen and used by enemies for fish hooks. The *ipu-kua-aha* was a ceremonial calabash for pouring awa or other liquids before the gods, in temple worship. The *ipu-baka*, tobacco pipe, was one of the later inventions. The bowl of the pipe was the calabash.

Large calabashes were used for clothes, fine malos and feather leis. These were well covered with a wooden top for the preservation of the valuables within. Large wooden bowls were made to hold the awa which was prepared from the root of the awa plant as a drink for the chiefs. Plates, *pa-laau*, or almost flat calabashes, were used. Long, hollow, wooden dishes, *pa-puaa*, held the baked pig or dog in their luaus or banquets.

In arranging his government Ka-meha-meha learned lessons from the foreign ships and representatives of foreign governments who came to the islands. He built three single mast ships which were called "nui," great, or large, by the old Hawaiians. He learned about harbor taxes and used them.

He saw the Russians build a block house by Honolulu harbor in 1815. When the Russians threatened Honolulu he

sent his son Ka-lei-i-oku and Ka-lani-moku to make war with them, saying "You go fight the foreigners, but if there is no war provide food and pigs for the foreigners." The Russians saw the large force of warriors and sailed over to Kauai, where they built the old fort, whose ruins still lie by the mouth of the Waimea river. Afterwards they came to Honolulu and were well treated. Ka-meha-meha saw the protection afforded by a fortification, and at once built a fort at the foot of what is now known as Fort Street. The walls were twenty feet thick and about twelve feet high, with embrasures and guns along the top. This fort was called "Ka-pa-pu," the gun wall. Another name was Ka-kua-nohu, the thorny back, because of the bristling guns on the walls. A fort was proposed for the mouth of the Waialua river, but Ke-e-au-moku, the son of the old cabinet minister, did not want it.

Ka-meha-meha never seemed to care whether the plans he adopted were his own or those of some other person. He wanted to feel that the idea was worth while, then he put it in force. This is the way the beautiful Hawaiian flag came into being. The old Hawaiian chiefs flew pennants over their fleets of canoes. These were the first Hawaiian flags. Following the visit of Vancouver in 1794, Ka-meha-meha used the English flag. King James, about 1603, issued a proclamation that "English ships should carry a flag with the union of the red cross of St. George and the white cross of St. Andrew, joined together, according to the form made by our own heralds." This was the Hawaiian flag up to the war of 1812. It was a strong influence against the encroachment of other foreign powers. In 1812 came a war between the United States and Great Britain. Complications were possible if the islands were flying the English flag. It is said that an American suggested to Ka-meha-meha that he have a new flag. Others seconded the suggestion and the king readily adopted it. The new flag was a compromise between the flags of the warring nations. The crosses on the blue field in the corner retained the friendship of Great Britain, the red, white and blue stripes recognized America. The eight stripes also represented the eight larger islands of the Hawaiian group. Thus came into existence one of the most beautiful flags in the world.

Every ship coming to the Hawaiian shores carried "grog" and the foreigners taught the natives the love of rum. One of the native papers says: "In 1791, or perhaps earlier, Ka-meha-meha first tried rum at Kailua on the island Hawaii, with a Captain Maxwell. He saw ships outside the cape of Kea-Hole, and went to them with John Young and Davis. On that ship he, and all his friends, drank rum and returned to Kailua. When the chiefs saw him they thought he had become pu-pu-le (crazy) and cried out: "Au-we, au-we, au-we, pu-pu-le oiapau-we, oukou e." Alas, alas, alas. He is crazy. look out you. Those who had been with the king, said: "The foreigners have a water causing staggering." Ka-lani-moku wanted this water. When the ships anchored Ka-lani-moku was the first to purchase rum. Then the other chiefs purchased also.

Afterwards convicts from Botany Bay taught the people methods of distillation through gun barrels and rude stills. Alexander says: "Although at first Ka-meha-meha indulged to excess, he was soon convinced by John Young and had the strength of mind to restrict himself to a very small, fixed quantity and finally to abstain from it entirely."

Near the end of his life he ordered all the stills to be destroyed and forbade the manufacture of any kind of liquor. The council house in which Ka-meha-meha pronounced this law was destroyed to impress all the chiefs of its importance. No other law could be made in the place in which this decree went forth. The chiefs went back to their homes and waged a war against strong drink, which persisted many years, in spite of the efforts of foreigners to make the nation a drunken people.

When Ka-meha-meha died shortly after, Liho-liho, the next king, and all the later kings, indulged freely in strong drink.

Ka-makau's account of Vancouver's promise to send a better religion to the islands differs very little from the English records. Ka-makau says: "When Vancouver saw that Ka-meha-meha worshipped the gods evening and morning in the hala mua and the heiau, he said: 'You are a praying chief, obeying sticks for gods. These are not true gods. He is in the heavens. If you wish, when I return to Britain,

then I will tell King George to send priests to you. They will tell you about the true God in the heavens. Believe them.' Ka-meha-meha said: 'These are our gods who brought the kingdom to me and made me a ruling chief.' Vancouver saw that the king was firm in his belief. This is perhaps the reason that the first missionaries here did not come from Britain."

Ka-makau did not know that the severe illness of King George and the great political troubles of England killed two of Vancouver's plans. These were, first, to have England establish an actual government over the islands, and second, bring missionaries to enlighten the people.

Ka-meha-meha established temples (heiaus) for his gods. He repaired and rebuilt some of the old temples. He built the last temple at Kawaihae. He had human sacrifices placed on the altars in many of the temples. But toward the end of life he cast aside this element of worship, saying that the people belonged to his sons. The recognition of property for future generations extended to the sandal wood which became scarce. The people began to cut down the small trees. The king asked why they cut the small trees, and then told them to save those for the coming kings. The same thing was true of the bird hunters. He told them to capture the birds, pull out the small tufts of yellow feathers, which were of great value, and then set the birds free that they might propagate new families and thus provide feathers for his children.

Ka-meha-meha apparently cared little about nonessentials. He was willing to take one course at a time, and later to do something almost opposite, if he thought either course were right, and in doing this he was not inconsistent. He was strong willed and determined for the good of the country. At the same time he evidently governed by letting his people almost entirely alone when they were doing right, or not doing anything very wrong. It can be said justly that he tried to follow his best judgment and at the same time never entirely ignore the appeal of his friends and the people.

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